

## Poetry.

### HE KNOWS.

ANNA WILSON SIMMONS.

He knows it all at set of sun,  
The little errands I have run,  
How hard I tried and where I failed,  
Where dreadful wrong and sin prevailed—  
He knows the burden and the cross,  
The heavy trial and the loss  
That met me early on the way,  
And lingered still at close of day.

He knows it all at set of sun,  
The little deeds that I have done,  
He knows my heart with its intent,  
The strength of purpose that I've spent  
To bring with loving thought the best  
Of ease and comfort and of rest  
To other hearts, and all my prayer  
To scatter love and lessen prayer.

He knows it all—how tired I grew  
When pressing duties that I knew  
Were mine, I left it part undone,  
And how I grieved at set of sun,  
And could not rest till his sweet tone  
Of calming love had gently shown  
Me that he did not blame—he knew  
That I had tried my best to do.

He knows—he knows I would be true  
In everything—in all I do,  
Though sometimes in my human sight  
I fear I do not find the right,  
And blunder where I meant to be  
Most earnest in my loyalty.

I am so glad he knows it all—  
Where shadows rest and sunbeams fall—  
When days are dark and hours are bright,  
And through the silence of the night,  
I con it over and rejoice  
That, should there come to me no voice  
Of present sympathy and cheer,  
To offer comfort in my ear,  
Or lead me forth into the glow  
Of human joy, my heart will know  
The sweetness of his loving call,  
"Be still, my child, I know it all."

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## Contributions.

### PROPER ORGANIZATION OF A CHURCH.

G. W. RENCH.

When the Apostle Peter said "Thou art the Christ, the Son of the living God," he gave the world the fundamental principle of the only saving religion. The Lord in recognizing this principle said, "Upon this rock I will build my church." Paul, in Eph. 5:25 says, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." The church spoken of here is not a church among many others, but *the church*, the only *authorized, official* body. It is called in the Scriptures "the church of God," "his body," "the one body," "the body of Christ," "the kingdom," "the kingdom of heaven," "the kingdom of God's dear Son." Our Lord established it, even dying for it. He loved it, sanctifying it and

cleansing it "with the washing of water by the Word."

God, the Father, Jesus Christ, his Son, and the Holy Spirit, the Comforter, dwells in this "kingdom," or body. Their eternal habitation is in this "one body." To be in Christ, therefore, is to be in this "kingdom," "body," or church. When the believer is baptized "into the name of the Father, and of the Son, and of the Holy Spirit," he is, as Paul says in I Cor. 12:13, by one Spirit "baptized into one body, whether we be Jews or Greeks, whether we be bond or free."

As has been aptly said, "the body of Christ is not, then, a mere imagination, a kind of ideal representation, mere poetical imagery, but a reality, as much so as the kingdom of Great Britain, or the Republic of the United States of America. It is an actual existence, with its limitations, law and citizens. There is a *without* and a *within* to it. It has a real, an actual, and a living Head, that leads, controls and governs it, though that Head is invisible to us. The Head of that body is an *absolute monarch*. His *will* is the *law*, and from it there is no appeal. He is the rightful Sovereign; in him is vested all authority in heaven and on earth; we come to him as the source of all light, and life, and everlasting consolation, blessed forever and ever." There is no other name that is given under heaven, and among men, whereby we must be saved."

We are now ready to state a few facts, admitted by all, that are of very much importance in reaching proper conclusions.

First, That this "body" or "church" existed in the time of *the apostles*. No one will contradict this statement. It is not disputed by anybody, therefore we need not argue it.

Secondly, That the first body organized by the apostles was established in Jerusalem. No one can contradict this. It is a matter of fact.

Thirdly, That this "body," "the church of God," is governed by the law of God. It knows no other law. Christ is its only Head and his law is its only law. All bodies, then, that have some other law by which they are governed, and have been organized at some other time and place *can not be the body of Christ*. It must be some other body. I am narrow enough, and bigoted enough and behind the times enough to stand squarely upon that statement.

The early church at Jerusalem, with others of kindred time and place was founded by inspired men. What was taught and what was required of its first converts in order to enter the "kingdom" was, consequently, by inspiration. To

take any other grounds other than all that was done was right, just right, infallibly right is to deny inspiration itself. Every rule and law given to these early churches were given by inspiration; hence they are not only good laws, safe laws, but *absolutely* safe and right. Every officer set apart in these early churches with ordination service was done by inspired men; hence, these officers are not only right, but absolutely right. Now, if sermons which caused men and women to believe and repent, given by inspiration, the initiatory rite of baptism, commanded and required by inspiration; if every law, which was also given by inspiration, and if the setting apart and ordination of officers in this body—all by inspiration does not give us a *model* which is infallibly safe and right, where under the shining heavens will you find one. If these laws and examples, all by inspiration, are not exactly right, and do not furnish us a safe and perfect model, then we *have none* and must still grope our way in darkness.

But thanks be to God for the following assurance: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the *perfecting of the saints*." Eph. 4:11. Yes, brethren, the officers set apart in the early church—our model—are all right, just the ones we need; because the Holy Spirit speaking through Paul says they will *perfect the saints*; that they will bring us unto the measure of the stature of the *fulness of Christ*. Yes, apostles, prophets, evangelists, pastors and teachers are the heavenly ordained persons to *perfect* us. "But, brother Paul, while these officers may be the proper ones how about rules or laws? Some of our brethren want to make a rule that no one can be ordained to the ministry without he passes an examination. Others think we ought to make a rule to have a committee to station our preachers around to the various churches like the Methodists. Now, brother Paul, don't you think something like that would be *nice*?" Could Paul speak audibly we might hear him say "I have told you many, many times in II Tim. that" all *scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." So you see this *scripture* will make you perfect; it was given for that very purpose. And if your rules which you think so nice make any changes at all, don't you know if you change that which is perfect, even in the least, that you make it *imperfect*? And if your rules make no change in perfecting the man of God, they can do no